

# The Megiddo Message

*Devoted to the Cause of Christ*

ADAM AND EVE

NEHEMIAH

DIVINE RADAR

OUR INFLUENCE — GOOD OR EVIL?

MEDITATIONS ON THE WORD

ITEMS FROM OUR MAIL BAG

CAST THY BREAD UPON THE WATERS

Vol. 42, No. 12

June 4, 1955

Jesus came into Galilee  
preaching the gospel  
of the Kingdom  
of God  
MARK 1:14

He that overcometh shall inherit all things

I will send you  
Elijah the prophet  
before the coming of the great  
and dreadful day of the Lord  
Mal 4:5

# THE MEGIDDO MESSAGE

DEVOTED TO THE CAUSE OF CHRIST

Percy J. Thatcher, Editor

June 4, 1955

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## ADAM AND EVE

THE Bible is God's message to the children of men, its purpose to inform mankind of His eternal plan of salvation and the means by which man may participate in that plan. The plan is stated in simple language and restated in numerous figurative ways, all combining to reveal that God purposes from the raw material of humanity to select men and women who will become so pure of heart and clean of hands as to be worthy of everlasting life.

Genesis records this fundamental truth in several parallel symbolisms: one being the creation of the heavens and earth (righteous rulers and subjects for Christ's universal Kingdom on earth); another, forming of "man" in God's image (Christ and His Church), both of which we have discussed in former articles of this series. Another parallel figure of this same fact is the taking out of the rib.

### The Rib of Genesis

"And the Lord God caused a deep sleep to fall upon Adam, and he slept: and he took one of his ribs, and closed up the flesh instead thereof; and the rib, which the Lord God had taken from man, made he a woman, and brought her unto the man. And Adam said, This is now bone of my bones, and flesh of my flesh: she shall be called Woman, because she was taken out of Man. Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh" (Gen. 2: 21-24).

How foolish indeed to think that God took a rib out of a literal man to make a literal woman! Rational men and women can in no measure subscribe to a literal construction of this passage. Adam's subconscious mind must indeed have been surprisingly alert during that "deep sleep" if, upon awakening, he immediately recognized the woman as bone of his bones!

Upon discarding such incongruous reasoning and seeking a Scriptural definition of the symbols, we find the Almighty to be reiterating the same truth as taught in Genesis 1, that while humanity at large is spiritually asleep the rib or Church is being created. The Hebrew word *tsela* which is translated "rib" has for some of its definitions: "Used figuratively of the Israelites; beams, as of the ribs of a building; . . . a side chamber of the temple." As an example of its use in this figurative sense the lexicographer gives Micah 4, where the Prophet is speaking of the spiritual house of the Lord composed of all the faithful. It is the same house of which we read in Heb. 3: 6 and I Cor. 3: 9, "Christ as a Son over his own house; whose house are we . . . Ye are God's building."

Some of the definitions of *tsela* refer to a literal house but never to a literal bone. Faithful men and women form the *tsela* or building which God is taking out of humanity while they are all asleep. Like the other terms, this sleep is not literal but representative of the spiritual darkness which prevails everywhere (Isa. 60: 2).

The allegory teaches that when the woman is completed Adam will recognize her, "and shall cleave unto his wife: and they shall be one flesh." This beautiful phase of the narrative is yet to be fulfilled when, at the Judgment, Christ, the second Adam (I Cor. 15: 45), claims

His bride. By what means does He recognize her so readily? It is by her flawless, spotless attire. Of all the throngs at Judgment she only is clad in the wedding garment of righteousness (Rev. 19: 7, 8). She only has manifested true fidelity, full allegiance to Christ, the One Husband (II Cor. 11: 2). And now her loyalty is rewarded. Christ claims her as His bride, not for one year, or ten years, or fifty years, but for eternity.

In Ephesians 5, Paul borrows the language of Genesis which describes this future union (vs. 31, 32): "For this cause shall a man leave his father and mother, and shall be joined unto his wife, and they two shall be one flesh." And then to rivet beyond question the subject of his discourse, Paul adds, "*I speak concerning Christ and the church*"—the second Adam and the rib of Genesis.

### The Temptation of Adam and Eve

Closer scrutiny of the lives of Adam and Eve will give us further information about God's plan of salvation, and, more essentially, the means He employs of attaining His ends.

We find, as recorded in Genesis 2 and 3, that God places man in a garden—a place of development—and it is here, on man's daily proving ground, that the duplicity of his nature is revealed. In the allegory we read of a faithful Adam and Eve; then perhaps the next phrase is descriptive of an unfaithful man and woman. True to life—even as we ourselves so often experience—when we would do good, evil is present; the spirit is willing but the flesh is weak. We see these two classes all through the Bible, represented as sheep and goats, wheat and tares, vessels of honor and dishonor, symbolized in the allegory by faithful Adam and Eve, and unfaithful Adam and Eve—all multitudinous characters. Furthermore, we find descriptions of two men and two women—good and bad, true and false—running through the Bible. For example:

The good woman is called the bride, the Lamb's wife (Rev. 19: 7, 8). The bad woman is identified as "Jezebel," "wickedness," "the strange woman" (Rev. 2: 20; ch. 18; Zech. 5: 8; Prov. 2: 16).

The good man is known as the "man of God," or the man "created in righteousness and true holiness" (I Tim. 6: 11; Eph. 4: 24). The bad man appears as "the man of sin" (II Thess. 2: 3, 4), also the "old man" (Eph. 4: 22; Rom. 6: 6; Col. 3: 9).

We read in Genesis that Adam and Eve were beguiled by the serpent. This is the unfaithful class; there is also a faithful class who resist the serpent's wiles. Again we read that Adam and Eve were naked. Here again the unfaithful class is described; also there are the faithful Adam and Eve—those fully clad in righteousness.

And now we should like to consider the temptation of Adam and Eve, which, with their resulting "fall" combine to form a cornerstone of theology, namely, "original sin." The theory is that the fall of our first parents, Adam and Eve, brought sin and its consequences into the world; and their historic transgression, slight though it was, brought upon themselves and their unborn posterity the penalty of death, corrupting their nature, weakening their will, and rendering them "justly liable to all punishment in this world and in the world to come."

It is significant to note that this theological conception



has its background and basis in pagan mythology. From time immemorial it has been man's desire to believe himself immortal and to employ explanatory myths and legends to account for the existence of evil, care, toil and death in the world. Such legends are included in Chaldean folklore, also in Greek and Roman mythology. And it is lamentably true that the false teachers imbibed this same fiction and attached it to the allegory in Genesis.

The theory of original sin is perhaps the most fragile of all the frail structures erected by the false teachers. In the first place, if the transgression of Adam and Eve brought death into the world, how then can we account for the fact that prehistoric man and beast ceased to exist long before Adam's day? Further, if the transgression of Adam and Eve rendered their unborn posterity "justly liable to all punishment in this world and in the world to come," how can God Almighty be adored as the God of justice and mercy that He claims Himself to be (Ps. 89:14)? Further still, if "original sin" and resulting death is transmitted by generation and not by imitation, how then shall we explain such passages as "The fathers shall not be put to death for the children, neither shall the children be put to death for the fathers: every man shall be put to death for his own sin" (Deut. 24:16); "His own iniquities shall take the wicked himself, and he shall be holden with the cords of his sin" (Prov. 5:22); "Your iniquities [not Adam's] have separated between you and your God, and *your sins* have hid his face from you" (Isa. 59:2); "Every one shall die for his own iniquity: every man that eateth the sour grape, his teeth shall be set on edge" (Jer. 31:30); "The soul that sinneth, it shall die; the son shall not bear the iniquity of the father, neither shall the father bear the iniquity of the son: the righteousness of the righteous shall be upon him, and the wickedness of the wicked shall be upon him" (Ezek. 18:20; see entire chapter); "Whatsoever a man soweth, that shall he also reap," not a harvest of Adam's deeds, but of his own (Gal. 6:7); "Behold, I come quickly; and my reward is with me, to give every man according as his work shall be" (Rev. 22:12)?

Advocates of "original sin" rely exclusively upon Rom. 5:12, "By one man sin entered into the world, and death by sin; and so death passed upon all men." Might it not appear from this text that theologians have the argument, or at least a strong point of contention, you ask? Let us quote the rest of the testimony which they disregard: "*for that all have sinned.*" Here is the qualifying term which indicates that the subject, man, is composed of all who have sinned. This is the unfaithful Adam, the multitudinous "man of sin." By this man's sin, death entered into the world. What death? Penal death, "the wages of sin," to be meted out at Judgment. (It must be remembered, as we have stated, that natural death was in the world long before Adam's day, as evidenced by the remains of prehistoric life. Natural death is the result of mortality, not of any moral consideration.) This unfaithful man, Adam, is seen again in Hosea 6:7, "They like men [*'Adam,' margin*] have transgressed the covenant." And for their transgression they themselves, and they only, suffer the consequences. Thus the divine principle that everyone shall die for his own sins, and not another's is thoroughly established.

#### The Clothing of Adam and Eve

We read in Genesis 2:25, "And they were both naked, the man and his wife, and were not ashamed." This describes mankind in his natural state, and his unfaithful state, destitute of the robe of righteousness, and unaware

and unashamed of his wretched, disgraceful condition.

Further we read, "And the eyes of them both were opened, and they knew that they were naked" (3:7). The opening of the eyes of their understanding (Eph. 1:18) brings hope. Sin cannot be remedied until it is recognized, but once Adam and Eve perceive their naked condition there is the possibility of their becoming clothed.

Throughout all ages the Almighty has counseled His servants to procure "white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear" (Rev. 3:18). Some do as they are bidden. Others make little if any change from their natural condition: they remain naked, refusing to clothe with righteousness.

We read that the bride procures the robe of right doing (Rev. 19:8); the Church becomes clad in a garment which is without "spot, or wrinkle, or any such thing" (Eph. 5:27); "strength and honor are her clothing" (Prov. 31:25); she is "all glorious within: her clothing is of wrought gold" (Ps. 45:13); she is attired in "beautiful garments," "clothed with humility," with charity which covers a multitude of sins (Isa. 52:1; I Pet. 5:5; 4:8); she has removed the "filthy garments" and become clothed with "change of raiment" (Zech. 3:3-5).

Others whose eyes are opened to recognize their nakedness react in an entirely different way. They clothe themselves with their own ways, as the allegory indicates: Adam and Eve "sewed fig leaves together, and made themselves aprons" (Gen. 3:7). Herein is revealed one of the inherent weaknesses of human nature, that of resisting reproof and attempting to cloak spiritual nakedness with assumed righteousness. In this manner unfaithful Adam and Eve "cover with a covering, but not of" God's spirit, thus adding "sin to sin" (Isa. 30:1).

Some of the definitions of "leaves" in the original are: "Metaphorically, a shadow—used of anything fleeting and transient." When God's Word is brought to bear upon Adam and Eve, exposing their weaknesses, causing them to realize their spiritual nakedness, reproving them for transgression, instead of humbly confessing their guilt they hasten to justify their position, to make excuses for their faults. But will such excuses cover their nakedness? No more than a shadow! Self-justification may conceal one's true condition momentarily—during this "fleeting and transient" existence—but unless the fault is corrected, it remains to be exposed to our double shame and frustration when at Judgment we hear the sentence, "Depart, I know you not."

#### The Rewards of Adam and Eve

As we have seen, God's Word applied to the lives of those who consent to serve Him has two contrasting effects, creating two classes—faithful and unfaithful servants; and so we shall expect two diverse rewards to be meted out at the Day of Reckoning.

We read, "They heard the voice of the Lord God walking in the garden in the cool of the day: . . . and the Lord God called unto Adam, and said unto him, Where art thou?" (Gen. 3:8, 9). The "cool of the day" brings us to the end of salvation's day when the Lord calls man to account. Who is called to account? Only that portion of mankind who labored within God's garden, who covenanted to serve Him. Those outside the garden are not amenable to Judgment. As proof of this principle we employ Paul's words in Romans 2:12, "For as many as have sinned without law shall also perish without law: and as many as have sinned in the law shall be judged by the law." Two of Jesus' Parables teach the same. In one He likened the Kingdom of heaven to a man traveling

into a far country, "who called his own servants, and delivered unto them his goods," and upon His return it is only His "own servants" with whom He reckons; in the other Parable, that of the Drag-Net, we observe that the gospel net which brings forth both good and bad could not possibly catch all the fish in the sea (Matt. 25: 14, 19; 13: 47, 48). And so in the future Day of Reckoning the Lord will call to account only that portion of mankind who were caught in the gospel net, who labored in the garden, His "own servants."

At that Grand Assize the faithful servants who are clad in the garment of right doing are rewarded with "coats of skins" (Gen. 3: 20). The definition of the word translated "skin" is "to cause to escape, to deliver from danger, to preserve life, to preserve one's own life, to preserve anyone's life." All who are found worthy shall be given coats of redemption, deliverance, salvation, life.

Several times throughout the Scriptures the future reward is symbolized as a coat or clothing. In the Psalms we read the precious promise, "I will also clothe her priests with salvation: and her saints shall shout aloud for joy" (Ps. 132: 16). Isaiah exulted in the same prospect: "I will greatly rejoice in the Lord, my soul shall be joyful in my God; for he hath clothed me with the garments of salvation" (61: 10). Jesus reassures, "He that overcometh, the same shall be clothed in white raiment" (Rev. 3: 5). Paul's Epistles express this selfsame hope of being clothed with immortality (II Cor. 5: 1, 2, 4).

Jesus' last message contains a solemn warning: "Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame" (Rev. 16: 15). Dr. Moffatt renders it, "Lo, I am coming like a thief; blessed be he who keeps awake and holds his raiment fast, not to go naked and have the shame of exposure!" When the Lord's voice is heard in the cool of the day, the unfaithful Adam and Eve hide themselves from the presence of the Lord because they realize that they are naked (Gen. 3: 8-11). But their moments of hiding are measured. Before the bar of Judgment there can be no dissembling, no concealing. All spiritual nakedness will be exposed before the angels, and before our brethren whose words of warning and entreaty we may have spurned throughout probation's day. Then when the unfaithful stand there stripped of all their disguises—the last fig leaf rent asunder—they would gladly surrender ten thousand worlds and lives and honors and desires if only they might procure the robe of righteousness; but the hour for that opportunity has fled forever. If we do not make haste to remove the fig leaves and stop clothing ourselves with our own ways, when we stand at Judgment our true nakedness shall certainly be revealed.

The last of the allegory describes the fate of the unfaithful: "And the Lord God said, Behold, the man is become as one of us, to know good and evil: and now, lest he put forth his hand, and take also of the tree of life, and eat, and live forever: therefore the Lord God sent him forth from the garden of Eden, to till the ground from whence he was taken. So he drove out the man; and he placed at the east of the garden of Eden Cherubim, and a flaming sword which turned every way, to keep the way of the tree of life" (Gen. 3: 22-24). Significant here is the phrase, "He drove out the man," the man of sin and woman of wickedness, unfaithful Adam and Eve. While the faithful remain eternally in the garden (transformed into a paradise of delights), the unfaithful are driven out and kept out by the flaming sword. The decision of the Judge is placed, the way is barred, lest they

likewise put forth their hand and partake of the tree of life, thus gaining knowledge of the laws whereby they too may perpetuate their existence.

The Parable of the Marriage Feast reiterates this same truth concerning the banishment of the unfaithful. "When the king came in to see the guests, he saw there a man which had not on a wedding garment: and he saith unto him, Friend, how camest thou in hither not having a wedding garment? And he was speechless." For the first time during their long and inglorious career, the unfaithful have no excuse to offer. During their lifetime they and their faithful brethren had equal opportunity to prepare for this occasion. One class prepared; the other procrastinated. And now when prosecuted for their sloth, they have not a word to utter: they are speechless. "Then said the king to the servants, Bind him hand and foot, and take him away, and cast him into outer darkness; there shall be weeping and gnashing of teeth" (Matt. 22: 1-13). "So he drove out the man."

But He is not yet through with the man. Violation of one's sacred pledge to serve the Almighty may be possible through life, but not without its ultimate consequences. In the words of Genesis, the man is compelled to earn his bread by the sweat of his brow: he must till the ground from whence he was taken (Gen. 3: 19, 23). The words of the other inspired writers expand this symbolism to its realistic significance. From them we learn that the unfaithful man must till the ground—humanity—preparatory for the new world. There is much tilling to be done ere two-thirds of the nations who refuse to submit to Christ are destroyed and the remaining one-third are instructed (Zech. 13: 8).

We know from Deut. 28: 47, 48 that this is the work of the unfaithful class. They who refused to serve the Lord "with joyfulness, and with gladness of heart" during their day of probation shall be compelled to serve during the Battle of Armageddon and the succeeding period of reclamation of the earth. They are the class who must wear the iron yoke until it wears them out and they return to the dust from whence they came. They are the class who spurned the Lord's counsel to become clad in white raiment, and consequently are spewed out of His mouth, "a sharp sword" to "smite the nations" (Rev. 3: 16-18; 19: 15).

Thus it is that we see a multitudinous faithful and unfaithful man and woman running throughout the entire Bible, from the first of Genesis to the last of Revelation. Jesus summarizes the subject in Luke 17 which describes His Second Advent. At that time, "Two women shall be grinding together; the one shall be taken, and the other left. Two men shall be in the field; the one shall be taken, and the other left" (vs. 35, 36). Not until the Judgment will this separation take place. What a horrible thing, after having labored side by side with our brethren in the field of the Lord, to have it revealed at Judgment that we are destitute of the robe of righteousness and subject to everlasting banishment from the field or vineyard of the Lord! The faithful man and woman shall be left at the mill or in the field of the Lord to engage in heavenly service throughout eternity, while the unfaithful are cast out and destroyed.

Will you be one to be taken or left?

God grant that we may be one to be left when the wicked are cast off and the righteous inherit the earth eternally.

The concluding article of this series will appear in our next issue under the topic,

A SUMMARY OF THE CREATION ALLEGORY.



## Nehemiah — Action for his time and ours

CONSIDER — and read for an interesting autobiography — the Book of Nehemiah. It has many lessons for us and will kindle a greater respect and admiration for its author, Nehemiah.

Here was a man who, so far as we know, had never been outside of Persia. Independently rich, in high honor as the great king's cupbearer, his was an easy, luxurious life if he cared for it, with the horizon unclouded. He was a Jew, but Palestine and Jerusalem were merely names to him. Had he been an average man, he would no doubt have been only too glad to vegetate securely in his comfortable surroundings and die amid luxury, to be honored with a costly funeral and promptly forgotten. Of the nobles of Persian court of that period we know nothing, but we do know Nehemiah. He was not an ordinary man, nor was Jerusalem an ordinary name to him. Greater than his wealth and position was the faith of his fathers. And when it came to a choice, there was no question nor hesitation. He held the things of the present with a loose hand — an important lesson for you and me.

The Jewish Captivity had ended some ninety years before. The return, however, had not been popular. The great mass of the Jews preferred to remain in the Babylonian homes which they had always known. Less than fifty thousand pioneers had gone back to inhabit and reclaim a land which had once sent forth its armies of a million and more fighting men. The original leaders and the prophets who inspired the rebuilding of the Temple had passed away, and the Jewish community was having a pretty miserable time of it. They were surrounded by jealous enemies who resented their presence and were determined to prevent their growth. Low on finances and short on leadership, honeycombed with intrigue and defeatism, they were existing precariously and dejectedly in a ruined city, waiting for they knew not what. The situation called for Nehemiah, and Nehemiah went. Better a life in the wild barbarous outlands in the service and with the people of the Eternal than the luxuries of the heathen in Shushan the palace.

He knew what he was going to do before he started, and he did it. He went prepared, armed with a royal commission as governor for twelve years, not scorning a military bodyguard. Jerusalem — or what was left of it — had perhaps 30,000 inhabitants, and there was poverty, despair and stagnation. Nehemiah arrives, and the population is 30,001. Only one man more. He promptly makes a night inspection, and within a few days' time all is changed. There is life, activity, ambition and hope. After ninety years the wall was not yet built. They needed a wall badly; they knew they needed a wall; and they sat down and wished for it and wept because they had no wall. Nehemiah came, and within a few weeks they *had* a wall. That was the way with Nehemiah. Only one man more, but what a man!

Throughout the book we have interesting glimpses of his strong, practical sense. Enemies threatened a surprise assault. He prays to God — and sets a guard night and day. He knows very well that the Eternal is not going to send a legion of angels to do the work of a legion of idle men. His spirituality is revealed when, the walls completed and security attained, he immediately begins a course of religious instruction for young and old. And his unselfishness shines in his refusal to tax his impover-

ished people for his own lawful support, but he maintains an extensive court with 150 boarders at his own expense.

But Nehemiah had his troubles — plenty of them. The chiefs of the Samaritan tribes who had inhabited the country for a century and a half could be expected to object, and they did. The leader of the opposition was Sanballat, who with his "yes-men," Tobiah and Geshem, contrived to make life miserable for the new leader. Nehemiah had a delicate proposition on his hands, for these men also held office under the king. Sanballat he could ignore and treat as a recognized enemy. Tobiah, however, was a different matter.

This Tobiah seems to have been a sneaking, persistent sort of character, forever looking for an opening to enter the Jewish commonwealth to undermine its structure and weaken its morale, eventually to deliver it up to his master, Sanballat. Balked in one channel by Nehemiah's vigilance, he immediately produced another trick from his inexhaustible bag. To make matters worse, he had insinuated himself into the confidence of many of the Jewish nobles of the pro-Samaritan faction, and they could not understand Nehemiah's distrust of this apparently harmless and likable fellow. Nehemiah could not execute or imprison this nuisance, or even run him out of town. He was a problem.

Twelve years of constant rebuffs did not discourage Tobiah. While Nehemiah was absent on a trip to Persia, the knave moved into an apartment in the Temple itself at the invitation of a scheming high priest. It looked like a triumph, but at last the wily Tobiah had over-stepped. Nehemiah was first and last a man of action. When he returned and saw the situation, in almost no time at all Tobiah's furniture and personal effects were out in the street, followed or preceded, we may safely assume, by Tobiah himself. And it may or may not be significant that this is the last mention of Tobiah.

Probably we all have our Tobiahs. Some deeply-rooted tendency, some persistent temptation, some negative or destructive idea, dies hard. Fight as we will, we are shocked to find that it is still dangerous after a long period of years. Perhaps in an unguarded moment Tobiah moves into our mind and sets up housekeeping. In such a case one may be tempted to become discouraged and say, "What's the use?" We may even consider making a compromise of some sort with the intruder. That is the time to remember Nehemiah's way of handling the situation. Eject him without delay. If he comes back, thrust him out again, cleanse the apartment and fill it with the holy vessels, as did Nehemiah. By and by there will come the last time, and Tobiah, completely whipped, will fade out of the picture.

Nehemiah's history should inspire us to action. Let us arise and build, spend no more time in moping around in the ruins. The latter-day Nehemiah has led the way and set the example, so let us put our necks to the work of the Lord and finish this wall of salvation. It will require constant vigilance and hard work; we must work with a weapon, the "sword of the Spirit," always at hand; and we dare not lay off our garments until the work is complete. Listen to the trumpet, and wherever and whenever it sounds let us resort thither to defend our most holy faith.

## DIVINE RADAR

O mariner upon life's stormy sea,  
But once you pass this way;  
Your Course is yours,  
Your Fate is yours,  
And yours your Destiny.

UPON the heaving Sea of Time, lately grown unprecedentedly stormy and tempestuous, is a vessel bearing its human cargo to the Shore of Eternal Destiny. Humanity at large is aboard. Throughout all time the voyage has been hazardous, but now its perils are multiple. An ominous fog, thick and impenetrable, settles over the Sea, terrorizing every voyager, creating dire apprehension in every bosom. By reason of the density of the fog, human visibility is reduced to zero until mankind has lost his bearings and strayed from his course, knowing not whither he is bound nor when he will arrive.

Whistles are blowing, sirens screaming, distress signals flashing for aid. But alas! to the most frantic appeal for guidance there is no response. *The vessel is lost* amid a very insecure present, with no means of penetrating the unknown future.

Is there no power to stay the tidal wave of youth terrorism which surges about our vessel? Is a reversion to barbarism inevitable by reason of the moral collapse which fairly engulfs the ship? Or is nuclear energy to bring swift and total destruction to our modern civilization, leaving naught but wreckage to mark the passing of our vessel over the Sea of Time?

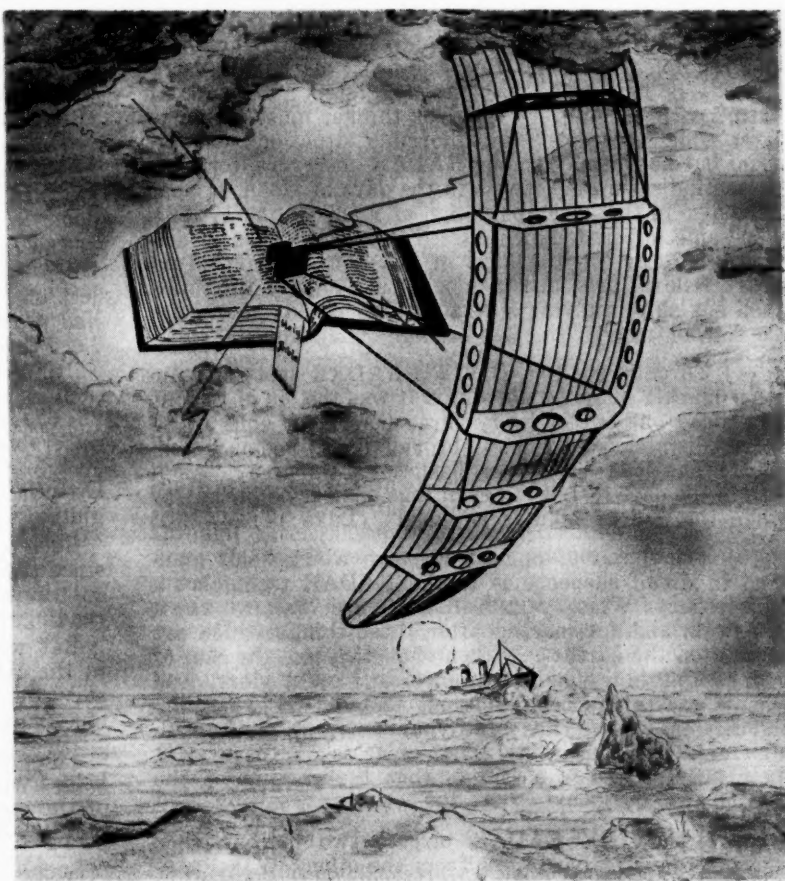
Human visibility is proved utterly inadequate, man's resources exhausted. Whither shall we turn?

### To DIVINE RADAR.

Men and women who are equipped with this powerful instrument are sailing serenely on, these hectic days, despite the denseness of the atmosphere. They are confident of their bearings, certain of their direction and sure of arriving—safely!

Radar is no stranger in this modern world. Radar is better than eyes. Radar "sees" where human eyesight is useless. Radar targets the enemy in the dark, directs bombers, wins wars. In more constructive avenues Radar "sees" airplanes and ocean liners safely through the fog and on to their desired destination.

We have said, Radar is no stranger today. But, sadly, DIVINE RADAR is a total stranger to the multitude. It holds but passing acquaintance with the minority, and claims intimate friendship with but a tiny remnant of mankind. Nevertheless, its value in "seeing" the Chris-



tian through these perilous times is immeasurable.

Here is how it works.

Equipped with DIVINE RADAR—God's Word—we can, from our position on the heaving sea, send out powerful radio waves, as it were, which target buoys in the Harbor of Destiny. These buoys return echoes which, when reflected on our RADAR screen, reveal our bearings and position. For example:

(1) Our RADAR transmitter searches out a harbor buoy of JUVENILE DELINQUENCY which reflects back on the screen, "In the last days perilous times shall come. For men shall be . . . disobedient to parents" (II Tim. 3:1, 2). Mankind may be lost on the Sea of Time, but the DIVINE RADAR technician knows by Juvenile Delinquency that he is in the "last days."

(2) Further radio waves target a marker buoy of CRIME, INJUSTICE. The RADAR screen reflects, "They . . . do evil with both hands earnestly. The land is full of bloody crimes. Judgment is turned away backward, and justice standeth afar off. . . . When the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him. And the Redeemer shall come to Zion" (Mic. 7:3; Ezek. 7:23; Isa. 59:14, 19, 20). Here is our longitude and latitude, our position in the midst of an otherwise uncharted sea. At this point, when wickedness comes in like a flood, when America has a million chronic alcoholics, when somewhere in the land a major crime is committed every eighteen seconds, day and night, RADAR readers suffer no bewilderment. They are sure of their bearings and know that they are gloriously near the harbor when "the Redeemer shall come to Zion."



(3) What of the FAITHLESSNESS, the UNBELIEF, the ATHEISM that pervades this generation until Humanism—a religion from which God, the heart of religion, is removed—is recognized as “the next step,” the “fourth faith” with which every religious thinker must sooner or later come to terms? This horrible situation registers grief but not dismay among RADAR observers, for their screen indicates, “As it was in the days of Noah, so shall it be also in the days of the Son of man” (Luke 17:26). The same unbelief which cursed that generation is destined to recur “in the days of the Son of man.” Take heart, fellow Christian! If unbelief is a sign of the times, then our ship is plying a straight and speedy course for the harbor where “the Son of man” shall appear.

(4) Through the fog, DIVINE RADAR spots still another marker buoy, IMMORALITY. It was the sin of Sodom, and today one out of every three marriages ends in divorce, disintegrated homes, broken lives. Sodom intensified! The RADAR screen flashes its warning: “As it was in the days of Lot . . . even thus shall it be in the day when the Son of man is revealed” (Luke 17:28–30).

(5) The threat of nuclear warfare which holds mankind in dread suspense is to the RADAR technician a harbor buoy: When “MEN’S HEARTS” are “FAILING THEM FOR FEAR, and for looking after those things which are coming on the earth: . . . then shall they see the Son of man coming in a cloud with power and great glory. And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh” (Luke 21:26–28). Their fear is our assurance, their perplexity our certitude that the coming of the Lord draws nigh.

(6, 7) DIVINE RADAR targets two more harbor buoys, strangely diverse one from the other: WAR PREPARATION and PEACE DISCUSSION. Yet despite their diversity, both buoys record identical readings on our RADAR screen and measure out the tremendous speed at which we approach the harbor. RADAR reveals that the nations’ frenzied armament race—when plowshares are beaten into swords and pruninghooks to spears—is to be suddenly interrupted: “The Lord also shall roar out of Zion” (Joel 3:9–11, 16). And the PEACE buoy flashes back the selfsame warning: “When they shall say, *Peace and safety*; . . . the day of the Lord cometh as a thief in the night” (I Thess. 5:1–4). Today the peace contagion spreads to the four quarters of the earth, insomuch that even the old “bear” is trimming his claws, the while Uncle Sam whispers, “Stay strong; keep ahead in the armaments race.”

The atmosphere may be heavy, the fog impenetrable to human sight and sense, but DIVINE RADAR has located our position on the Sea of Time by targeting seven of the most outstanding current world conditions which for centuries have been prophesied for the *last days*.

## Is DIVINE RADAR Reliable?

God Almighty does not require us to accept current DIVINE RADAR readings as authentic without providing abundant evidence of the precision accuracy of the instrument.

The instrument—DIVINE RADAR—has been recording future events for nearly 6,000 years, and not once has it been known to fail. Though men have challenged its authority, and ignored its predictions, yet History is one continuous recital attesting its infallibility.

The Deluge, which archæology confirms to have inundated the Noachian civilization, was discerned on the RADAR screen *in advance* of the catastrophe. The fact that at the time of the Deluge Noah had prepared an ark, is conclusive evidence of *advance* warning.

The fate of Sodom and Gomorrah, likewise recognized by archæologists, was visible on the RADAR screen in advance. Lot’s detachment from Sodom at the hour of its doom is evidence.

The calamity which befell the Jewish nation, A. D. 70, when Jerusalem fell to the legions of Titus was a subject of prophecy for 1,570 years. Ere his demise Moses had warned that if they persisted in their apostasy, “the Lord thy God shall bring thee into Egypt again by ships, . . . and there shall ye be sold unto your enemies for bondmen and bondwomen, and no man shall buy you” (Deut. 28:68). And when the Romans conquered Jerusalem, the miserable survivors were sorted over like cattle, the weak slaughtered, and the able-bodied sent as slaves into the Egyptian mines. The slave-market of Alexandria was so glutted that it was literally true *there were no buyers*.

Such is the micro-precision of DIVINE RADAR. And since the instrument tests 100% reliable in all *past* calculations, we are constrained to accept present RADAR readings as infallible.

But what lies beyond this fogged and turbulent Sea in the Harbor of Destiny? Numerous landmarks which surround the harbor are reflected with clear definition on our Radar screen.

FIRST: Christ’s herald will announce His coming. “Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord” (Mal. 4:5; see also Matt. 17:11).

SECOND: “The Lord himself shall descend from heaven” (I Thess. 4:16; see also Acts 1:11; Jude 14).

THIRD: Christ will judge His servants, separating “them one from another, as a shepherd divideth his sheep from the goats” (Matt. 25:31–33; see also Dan. 7:10; II Cor. 5:10).

FOURTH: Christ will call upon all nations to “Fear God, and give glory to him” (Rev. 14:7).

FIFTH: Those who refuse to submit shall be destroyed in the Battle of Armageddon (see Rev. 5:5; 6:2; 19:19; 17:14; Zech. 13:8).

SIXTH: Christ will establish His world-wide Kingdom composed of:

(a) *Himself as King*. “The Lord shall be King over all the earth: in that day shall there be one Lord, and his name one” (Zech. 14:9; see also Luke 1:31–33; John 18:37).

(b) *His faithful servants as co-rulers*. “He that overcometh, and keepeth my works unto the end, to him will I give power over the nations” (Rev. 2:26; see also Rev. 3:21).

(c) *The earth as the territory of His domain*. “He shall have dominion also from sea to sea, and from the river unto the ends of the earth” (Ps. 72:8; see also Rev. 5:9, 10; Matt. 5:5).

(d) *The nations who submit, as subjects*. (See Rev. 2:26; Isa. 65:20–24).

Beyond the Harbor of Destiny in this rich, new world lies a glorious future life, far surpassing in happiness and beauty and wealth and divinest pleasure all that eye hath seen, or ear heard, or the mind of man hath conceived (I Cor. 2:9; Eph. 3:20). That world, when fully



Such are the readings on our DIVINE RADAR screen today.

Let us in our journey through life be builders and not wreckers. Then perchance a fair-haired youth may, on the furthestmost bank of the great gulf in the world to come, say to us, "Thou hast delivered my soul from death, mine eyes from tears, and my feet from falling" (Psalm 116: 8).

## Meditations on the Word

*"A good name is rather to be chosen than great riches, and loving favor rather than silver and gold" (Proverbs 22: 1).*

Like many another Divine saying, this proverb is good on the surface, yet grows better as we sound its depths. The surface meaning is perfectly obvious: reputation—good name—is a priceless asset in this life, a thing to be diligently sought and jealousy guarded. The very familiar lines from Shakespeare come to mind:

"Good name in man and woman, dear my lord,  
Is the immediate treasure of their souls:  
Who steals my purse steals trash; 'tis something,  
nothing;  
'Twas mine, 'tis his, and has been slave to thousands;  
But he that filches from me my good name  
Robs me of that which no enriches him,  
And makes me poor indeed."

And the less familiar quotation:

"The purest treasure mortal times afford  
Is spotless reputation: that away,  
Men are but gilded loam or painted clay."

On the other hand, it is unfortunately true that in actual practice, "reputation is an idle and most false imposition; oft got without merit, and lost without deserving."

So fragile and inconstant a reputation is a poor thing, hardly worth spending our lives for, unless that is the upper limit of our ambition. Those who court popularity in the world are playing a dangerous game, for the world is fickle, and the hero of today is the outcast of tomorrow. A reputation gained without merit is easily lost; in fact, it is practically foredoomed to failure. Not only so, but even the deserving are seldom understood or appreciated by their own generation, and posthumous honors are cold comfort.

No, the "good name" which is preferable to great riches is something far more substantial and enduring than anything this world can give; it is nothing less than a good name with the Eternal. Paradoxically, this good name is not recognized as such by the world at large, but is more often than not cast out as evil. God's standards and man's are and always have been at antipodes (Isa. 55: 8, 9). "That which is highly esteemed among men," said Jesus, "is abomination in the sight of God"; and *vice versa*. "Woe unto you when all men speak well of you," is as true today as in the Apostolic era.

It is not that the world—the portion of it worth considering—will find fault with our honesty or truthfulness or morality; but the enmity begins in earnest when we dare to insist, because God insists, upon perfection of character, the crucifixion of every affection and lust of the flesh; when we separate ourselves from all their systems in obedience to the Divine commands (II Cor. 6: 17, 18; I John 2: 15—17); when we refuse to offer one grain of incense upon a pagan altar, even though it be falsely named Christian. The narrow way is constantly under fire from both sides. To the creedbound and intolerant we become dangerous heretics; to the shallow and indifferent we are fanatics; to the worldly-wise we are beneath notice. These attitudes are as old as the plan of salvation. They are strikingly exemplified in the recorded experiences of the Apostle Paul, when the frenzied re-

ligionists howl, "Away with such a fellow from the earth, for it is not fit that he should live!"; and at the other extreme the worldly Roman procurator, for whom these things of eternity are much too profound, cries, "Thou art beside thyself! Much learning doth make thee mad!" And the Athenians, smug and contented in the possession of their Hellenic culture and education, mock at the mention of the resurrection of the dead. The great Apostle found, as all thinking men and women have learned, that it is impossible to please everybody, and it is useless to try.

The only successful formula is to forget all about worldly fame and follow strictly the line laid down in the law of God, and leave the rest with the Almighty. If we do this, our reputation with the world will be good enough; for the command is, "Having your conversation [conduct] honest among the Gentiles" (I Peter 2: 12). Many and fantastic will be the lies that may be told about us by the enemies of Truth; but if sheltered in the "strong tower" (Prov. 18: 10), they will do no harm. Only let us be very careful that they are really falsehoods. "Blessed are ye when men shall revile you, and persecute you, and shall say all manner of evil against you *falsely*, for my sake" (Matt. 5: 11).

You no doubt remember Daniel, who, when holding office under the Persian king Darius, was made the target of a clique of envious politicians. Following the old political custom of all lands and times, they searched the record and watched their subject narrowly in hope of finding some blunder, however slight, which they might magnify and use as a lever to pry him out of his high position. But it was no use: "they could find none occasion nor fault; forasmuch as he was faithful, neither was there any error or fault found in him." At length they were forced to say, "We shall not find any occasion in this Daniel, except we find it against him concerning the law of his God" (Daniel 6: 4, 5). Let us be like Daniel, remembering that if we possess this good name before our God, no permanent harm can come to us; the very hairs of our head are numbered. The world will find fault with us concerning this Divine law, make no mistake about it; but what of it?

This "good name" is not static, a goal to be reached and rested upon, but is twofold, expanding and unfolding in its nature. If we possess it now, it will be multiplied in the coming Kingdom of God into a magnificent "new name." John the Revelator mentions it more than once: "To him that overcometh will I give to eat of the hidden manna, and I will give him a white stone, and in the stone a new name written, which no man knoweth, saving he that receiveth it. . . . Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out, . . . and I will write upon him my new name" (Rev. 2: 17; 3: 12). The late Rev. L. T. Nichols once gave us the full rendering of this text from the original Greek, as follows: "*My new name, which is power, life, joy and happiness.*" In other words, eternal life at the end of the road.

Paul passed through the mortal stages of this evolution, gaining for himself a good name in the church in his own day, and a name which shines the brighter after nearly nineteen centuries, when Jewish high priests, Roman governors and supercilious Athenian scholars have become nameless and forgotten dust. And at the close of his career he could look forward to the next step, the advancement to a higher plane: "I have fought a good fight: I have finished my course; I have kept the faith: henceforth there is laid up for me a crown of righteousness which the Lord, the righteous judge, shall give me at that day" (II Timothy 4: 8).



## ITEMS FROM OUR MAIL BAG

Heartwarming indeed is this from a subscriber at Newport, Ark.

"The Megiddo Mission, Dear Ones in Christ: I am taking this opportunity to let you know that I have received many spiritual blessings from your little paper; and, too, I want to thank you for your kindness and generosity. They have not only been an inspiration to me but to others also, for I have passed some of them on. May the Lord richly bless you as you endeavor to carry on for Him.

"For one thing the paper has done for me, it has caused me to be more desirous of all good things and to take stock of my life, and not to think more highly of myself than I should. I, too, want to be clay in the Potter's hands and to be made into a clean vessel of honor, all for His honor *alone*.  
Mrs. H— T—."

This comes from a subscriber in Middleburg, Pa.

"Dear People: I received the Abib Greeting, and I greatly enjoy reading the MESSAGE. . . . To my way of thinking, things are quite mixed up; and why? because we were not and are not taught the Bible Truth. I have learned more since I read the MESSAGE than I ever did before; and pray God to continue guiding you in your work. . . . I surely am very thankful to the friend who sent in my name for the trial MESSAGE. I do not want to miss it, for it is too great a help to me. I remain a sincere reader of the MESSAGE and your other Christian literature.  
Mrs. M— M—."

A brother at Coventry, Warwickshire, Eng., writes gratefully.

"Dear Brother B—: Greetings in the love of Jesus. I am writing to thank you very sincerely for your very kindly letter, also the book, *History of the Megiddo Mission*, which I duly received and have read with great pleasure and profit. On behalf of my wife and myself I thank you very much. The book, like the magazine, is full of interest and spiritual uplift for those humble enough to listen to the voice of God as proclaimed in His Word, and is able to help us in our endeavor to lead lives which will be acceptable to Him.

"We both rejoice in the Hope of the Gospel, and look forward with joyful anticipation to our Saviour's return to this sin-stricken earth, and to bring in a Kingdom of 'righteousness, justice and peace' so that this earth may be filled with God's glory as the waters cover the sea. . . . And so, my brother, once more we express to you our deep thankfulness for the service you have done for two unknown servants of the Lord. . . . Hoping this letter will find you well and happy in the service of Him who has done so much for each of us. Sincerely in the Master's Name,  
E— A. G—."

A short note accompanying order for books is as follows from Medstead, Sask., Canada.

"Megiddo Mission, Dear Sirs: Enclosed find amount for which would you please send me six booklets, *Elijah Coming Before Christ*. This is the most wonderful explanation of the coming Kingdom: restores faith when all seems lost. Too bad this booklet could not be placed in every home. . . .

Thanking you, C. A. S—."

A renewal and tribute to the MESSAGE comes from El Dorado, Ark.

"Sir: I'm enclosing one dollar for which please send THE MEGIDDO MESSAGE for one year. I think it is a wonderful little magazine. Sincerely, Mrs. J. H. C—."

## TO MAKE LIFE COUNT

If you can trust when everyone about you  
Is doubting God, proclaiming Him untrue;  
If you can hope in Christ, though all forsake you  
And say 'tis not the thing for you to do;

If you can wait on God, nor wish to hurry,  
Or, being greatly used, keep humble still,  
Or if you're tested, cater not to worry  
And yet remain within His sovereign will;

If you can be reviled and never murmur,  
Or, being tempted, not give way to sin;  
If you can fight for right and stand the firmer,  
Or lose the battle, when you ought to win;

If you can hear the call of God to labor,  
And answer, "Yes," in yieldedness and trust,  
And go to tell the story of the Saviour  
To souls in darkness o'er the desert's dust;

If you can stay when evil's darts are strongest  
And take the road of faith instead of sight,  
Or walk with God e'en though His way be longest  
And swerve not to the left nor to the right;

If you desire Himself alone to fill you,  
For Him alone you care to live and be,  
Then 'tis not you, but Christ who dwelleth in you,  
And that, O child of God, is victory!

—Sel.

"Let your loins be girded about." —Luke 12: 35.

Loose garments can be very troublesome. An Oriental robe, if left ungirdled, entangles the feet, or is caught by the wind and hinders one's goings. And therefore the wearer binds the loose attire together with a girdle, and makes it firm and compact about his body. And loose principles can be more dangerous than loose garments. Indefinite opinions, caught by the passing wind of popular caprice, are both a peril and a burden. Many people go through life with loose beliefs and purposes, and they never arrive at any glorious goal. "Let your loins be girded about." Bind your loose thinking together with the girdle of truth into firm and saving conviction.

"And your lights burning."

Be ready for the emergency. When the darkness falls, don't have to hasten away to buy oil; and if the darkness lingers, be prepared to maintain a steady flame. Don't be like the five foolish virgins who carried no oil reserves. Look after your resources, and be competent to meet the crisis when it comes. Be a brilliant lighthouse on a dangerous shore. "Our sufficiency is of God," and the oil of faith will keep the lights burning through the longest night.  
—Selected.

Knowing how forgetful we are, help us to bear patiently the forgetfulness of others.

It is well that our Father knows better than we, what constitutes a blessing.

True glory consists in doing what deserves to be written; in writing what deserves to be read; and in so living as to make the world happier and better for our living in it.  
—Sel.

## CAST THY BREAD UPON THE WATERS

Cast thy bread upon the waters,  
Thinking not 'tis thrown away;  
God hath said that thou shalt gather  
Rich rewards some future day.  
Cast thy bread upon the waters,  
Ye who have but scant supply,  
Angel eyes will watch above it;  
You shall find it by and by!

Cast thy bread upon the waters,  
Why, oh, why still idle stand;  
God shall send a bounteous harvest  
If thou sowest with liberal hand.  
Give then freely of thy substance,  
O'er this cause the Lord doth reign;  
Cast thy bread, and toil with patience,  
Thou shalt labor not in vain.

Cast thy bread and cast it freely,  
Cast it out where'er you are;  
From your hand the tossing billows  
May deliver it afar.  
Cast thy bread upon the waters,  
Waft it on with praying breath;  
In some distant, doubtful moment,  
It may save a soul from death.

Soon, some day, 'twill be returning  
In the Kingdom bright and fair;  
Longing hearts are somewhere yearning  
To the coming blessings share.  
Cast thy bread with joy and gladness,  
Seek these longing souls to find;  
Banish from their hearts all sadness,  
With God's promises so kind.